

## Native News

VOLUME 1 NUMBER 3

Bringing Native &amp; Metis People Closer Together

OCTOBER, 1984

## Quebec Inuit want own MP

On the eve of his electoral sweep in September, Brian Mulroney met in Sept. 1984, Quebec with the Inuit leaders from Kuujuaq (Fort Chimo), one of the most northerly communities of his Manicougan riding.

Native self government and the protection of aboriginal rights in the constitution were on the Inuit agenda at the meeting, as well as the proposal for electoral reform that would give the native group its own riding north of the 55th parallel. Also on the agenda was economic development for Quebec's 5,600 Inuit, half of whom are now represented by the Prime Minister in the House of Commons.

Mary Simon, president of the Makivik Corporation: an Inuit company which runs the regional airline, a construction company, and number of other subsidiaries said, "We feel it was a positive (meeting)... economic development is difficult all over, but even more difficult in the north because of the high cost of operating up here."

Simon feels new community based businesses are needed to pull the region out of a quagmire of neglect. Funding for new initiatives could come from the four year \$345 million National Native Economic Development Program. Three projects Makivik are currently studying are based on northern

Quebec renewable resources.

Feasibility studies to commercialize venison are currently under way and the management of eider ducks in the Payne Bay area west of Ungava Bay may result in an eider-down industry. Also, Makivik would like to see a cod fishery set up in the Killing Island area which is under the jurisdiction of the Northwest Territories. If the fishery proves viable, it could mean the return of Killing Inuit to their abandoned community of Port Burwell.

A group of 50 Inuit say they were coerced into leaving Burwell in 1978 by officials of the government of the Northwest

Territories. Now scattered in five different Ungava Bay settlements in Manicougan riding, the group has joined forces with Makivik in making a legal claim for \$56 million in compensation. This amount would cover the cost of relocation and the personal losses of Inuit who say they were moved so fast they didn't have a chance to take all their belongings.

"We were treated like dogs," says Norman Snowball, former mayor of Port Burwell and now residing in Kangiqualujuaq (George River).

Mary Simon brought the matter to the attention of Prime Minister Mulroney at the meeting, and, while he did not agree

specifically to act on any of the Inuit demands, he did agree to keep in close contact by setting up Inuit state offices in various areas of the northern part of his riding.

It is perhaps indicative of the new confidence of Quebec Inuit that on the eve of Mulroney's landslide victory, they were already asking for a new member of parliament of their own, which would cut into Mulroney's riding.

"In the elections our vote doesn't have much impact," explained Simon, "Our interests are very different and we have our own values and priorities."

## The Swan River Group Home

The Swan River Group Home, established in 1984, is a residential home for native children between the ages of twelve and seventeen who are experiencing conflict within themselves, their families or their communities.

The Group Home located on the Swan River Reserve, is a

2800 square foot, two storey, five bedroom home with room for eight children. Included is a family room with a fireplace, a developed basement for recreation activities, storage and office space. The residence is staffed by a supervisor, six youth workers and two part-

time workers, some of whom are fluent in Cree.

The programs at the group home will provide native children with a warm and caring atmosphere. Goals of the program facilitate the adolescents' emotional and psychological growth, enabling them to function successfully in both the home and community.

Acceptance, understanding and continuity of native culture will be incorporated into every day life. Pride in native heritage is encouraged while still recognizing the need to co-exist within non-native society. In the group home, a family type atmosphere will promote shared responsibilities and community activity involvement such as; hockey, curling and skiing in the winter months and extended camping trips, swimming and canoeing in the summer months. Some of the funding for these recreational programs will be raised by the children through bottle drives, bingo, and bake sales.

Placement to the home will generally be made in cooperation with Social Services and Community Health through Child Welfare Placement Committee in Grande Prairie.

For further information, contact:  
Swan River Group Home  
Box 29  
Kinuso, Alberta  
T0G 1K0  
775-3536.



## Tribal Council conducts survey for child welfare control

*The dawning of a new day  
caresses the earth with dew  
Shed from the Almighty-  
neglected Great Spirit  
Shed for his children young and  
old  
Shed for the many stories gone  
untold*

*The four winds blow heavy,  
the clouds forbid to shimmer in  
blue  
For lost by the winds of society  
is a child in fear  
For lost and downtrodden is the  
child who knows no future  
Yes, lost is the child abandoned  
by his culture.*

*An excerpt from the poem  
"The Child Cries" by Anita  
Arcand.*

The Yellowhead Tribal council are presently conducting a survey within the reserves they represent, Alexander, Alexis, Enock, O'Chiese and Sunchild, to determine what kinds of programs the reserves need in order to take control of child

welfare.

Bob Cardinal, a child care co-ordinator is conducting the survey, and has been working on it since last January. He believes that the Indian people can deal more effectively with, and have the right, to control the destiny of their children. However, taking over child welfare services would be a gradual process and YTC has asked the province for a two year time frame to develop the programs. A training program for native social workers is needed as well as group homes located on the reserves.

Funding is a major stumbling block for Cardinal, who receives no money from either the provincial or federal government. Currently, the YTC program is funded totally from YTC money but Cardinal is hopeful that in the near future he will loosen the purse strings of boath levels of government.



## ALBERTA Native News

"Bringing Native & Metis People Closer Together"

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Alberta Native News needs your stories, pictures, art work and opinions. Please send anything you would like published to our Editorial Office.

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Phone: 454-9154 or 454-9158

### Dear Readers;

The following correspondence was received by the *Alberta Native News* from the *Society Of The People Struggling To Be Free*. Because of lack of space we are unable to print the entire letters. It is hoped that the essence of their message will be conveyed in this edited version. We are presently making attempts to contact the persons involved and have a more complete follow-up story for our next issue. Please note that the views expressed by the *Society Of The People Struggling To Be Free* are not necessarily those of the *Alberta Native News*.

To: the people  
& taxpayers

The ideology used to ration-alize prisons in your society is that it is a place used to legally

confine a person, while they pay their debt to society for violating legislated law that they were convicted for, in a fair and unbiased court of law that represents the honor and dignity of the citizenry of that society.

February 23, 1981, Gary Butler and me were arrested in Burnaby, B.C., and charged with 2 charges apiece, of attempting to murder 2 policemen, and for various other charges arising from the same incident.

March, 1981 we were both indicted by an Oregon grand jury on various charges, including four of murder.

In 1981, after all the Canadian and American associations were laid against us and, vigorously, in the media of both foreign governments; our tribal council, representing the Siletz Confederated Tribes

of Oregon, with an enrollment of over 1500 members, voted 100 percent to support our return to Oregon for trial. We, as prisoners of war, asked our people for their support.

January 18, 1982, we faced a tribunal in a New Westminster courtroom. We presented no defence after a racist bigot/judge refused to recognize our identity to the truth we wanted represented in that courtroom. Still the jury saw through all the lies and acquitted us on the attempted murder charges (which the government was trying to dismiss 7 months earlier in exchange for guilty pleas from us to possession of firearms), but we were convicted on the lesser charges and sentenced to 4 years of imprisonment, to pay our debt to society, incurred through those convictions.

We appealed the tactics used to convict us. We did not appeal the sentence. July 17, 1984 the B.C. Appeal Court overturned our convictions and ordered a new trial for us.

November 14, 1984 is now the scheduled date for the beginning of this new trial. The only fair trial the Canadian people can give us now, is no trial at all.

We've been incarcerated for 3 years, 8 months for a sentence that normally takes 2 years, 8 months to serve before being released from prison. We have been subjected to severe wanton acts of brainwashing and terrorism, doled out by your public servants. The deprivations we have been forced to endure for 3 years, 8 months, under the assumed presumption that we were paying a debt to the Canadian society, was endured all the while that we were never legally convicted of violating any of your laws.

For the Canadian public to put us on trial again, would no longer be for the purpose of

prosecuting us for crimes against society. It would be only to prosecute us for our beliefs; and the beliefs of over 1500 of our people. And the only belief, we offer for your acceptance, is the belief that we have paid our debt to you, the Canadian public, and now have us back to our people, of the Siletz Valley, to present a unified front of resistance to the war of genocide, being waged against us by the United States government. We do not offer you the belief that we expect justice and equality in an Oregon courtroom, we just have a need to be closer to our people, and the land our ancestors nourish for us today. The harshness of your laws has made it difficult for us, at times, to pray for our future generations; and for you. But through enduring, we have found new strengths and wisdom in the truth. THANK YOU!

We need your support to 'stay' this pending trial in order to be returned to Oregon for trial there.

Write to:

John Crosbie  
House of Commons  
Ottawa, Ontario

Send copies to:

Svend Robinson M.P.  
House of Commons  
Ottawa, Ontario

Ask why the extradition proceeding was never pursued. Demand an inquiry into why we are being kept up here and forced into another trial at the cost of thousands of dollars to taxpayers who suffer economically already because of years of government overspending.

Write to:

Brian Smith  
Attorney General of B.C.  
Parliament Buildings  
Victoria, B.C.

V8V 1X4

Demand that his office im-

mediately serve their warrant for our apprehension for extradition proceedings.

Please send copies of your letters to our support groups:

The Society Of The People Struggling To Be Free, P.O. Box 69092, Station 'K', Vancouver, B.C.

WE PRAY FOR THE PEOPLE, ALWAYS.

P.O.W. No. 01.931.989  
DINO BUTLER  
Oakalla internment camp  
September 16, 1984.

### Greetings People,

My name is Gary Butler and I am a member of the Confederated Tribes of Siletz and also a member of A.I.M. On Feb. 21, 1981, police forces of the Canadian government attacked Dino and me. WE were not breaking any of their laws. So why this attack pursued brings questions to our minds, an attack in which we were accused of defending ourselves. We have endured 3 1/2 years of unjust and inhumane treatment — a treatment which does not happen to people who do not dare to speak out when the enemies try to violate their humanity.

I do not belong to any government. I do not in any way support any government who's reign of terror and on-going war that is waged on my people. We are the caretakers of Grandmother Earth. It is our duty as human beings and as warriors to ensure an existence for the unborn generations. For this I am a target of the evil forces, who's value of life is none when money is involved.

Our ancestors have sacrificed a great deal to ensure a life for us. I feel my ancestors suffer-

Cont'd on Page 3

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**Ruby L.** "Very good course. Willing to learn."

**Susan Z.** "Thank you. I am leaving this course with a lot of confidence and skills, but with a lot more self confidence."

**Shelly H.** "I had a very interesting course. I really learned a lot. I would recommend this course to anyone who is unemployed."



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## Letters cont'd — Greetings

ing. I have an obligation as a warrior. We, as people, need to take a look at our lives and determine what we can do to contribute to our peoples' struggles for independence, for survival.

Since our arrest, there has been a number of attacks against us. Three and a half years ago, my commitment was strong in mind and body, but not as strong in my heart. I did not understand this commitment the way I knew it should have, letting the hate control and confuse me. I started fasting and learning about myself as a human being. Today, I understand this commitment and feel many times over stronger in mind, heart, body and spirit.

As a P.O.W. I expect everything the enemies might do and then some. Yet no matter what conditions surround me, I can only smile and feel good inside. It is a good day to be alive!

There are many events that happened over the last 3½ years. They all reflect the treatment of a P.O.W. in Canada's internment camps. A lesson to others who dare to resist the oppression being forced upon them.

In the prisons I never had a serious charge, only 4 minor charges that didn't even require hole time. The enemy claims I am an extremely dangerous man. They tried everything in their man-made hells to gain credibility for this claim. Their lies cannot overcome the truth. Even people I associated with received repercussions. This made people hesitant about talking to me. But there was a handful of Brothers that it didn't make any difference to. They helped me and watched out for me. These are the strong hearted warriors in every prison I went to.

Today I face the enemy as a complete human being. There is a reason for everything that happens to us and I began to understand why the Spirit People sent me on a journey full of tests. Because of the ways I believe in and the human dignity I stand for, I know the enemies' plans for Dino and myself is to neutralize us - for speaking the truth. They have given us no reason to believe any different. Yet, in no way, will this ever

alter the work that has been chosen for us by the Unseen Ones.

I pray that my works find each and every one of you in good health and strong Spirit. In strength, determination, sacrifice and resistance.

I PRAY FOR THE PEOPLE  
GARY BUTLER — P.O.W.  
No. 01.931.971

## Native Womens Association calls for support

The Native Womens Association of Canada has called for support from the Canadian general public on the issues raised by Bill C-47, that of sexual equality and that of membership.

Bill C-47 was neither endorsed by the N.W.A.C. nor by the Assembly of First Nations (A.F.C.) and was stopped at the Senate level on Aboriginal grounds.

National Aboriginal organizations are working towards generating a better understanding of the Bill so that both native and non-native people and organizations can give knowledgeable support to their concerns.

They are asking for a new Bill which would reflect and include the joint N.W.A.C. and A.F.N. proposal to

- return rights to all Indian women
- recognize their descendants, and
- ensure First Nations control of membership

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# Each one of us is different

by Thelma Chalifoux

Each one of us is different, and special. As working women, we have problems that are different, and special. Yet the more we learn about one another, the more awesome becomes our commonality, before we are anything else in this world, first of all we are all women.

We can share experiences, learn from one another, ask for advice, enlarge our perspective—work together, admire one another and be inspired.

Always Remember, it isn't necessary to reinvent the wheel.

You aren't the first to reshape your life. You aren't alone. These wise words of wisdom were penned by Letty Corbin Pogrebin.

As the years go by I see more and more single parent families struggling in a hostile world that really doesn't care about the traumatic struggles of the single parent families that are usually headed by a woman.

You are the one that really has to sit down and take stock of what you are going to do with your future. If you are satisfied to sit at home and have a social worker completely con-

trol yours and your children's life, then always remember that that is your choice. If on the other hand you want to look at some other alternatives then this is the time of the year that you should be saying, "I've decided to go back to school."

Returning to school can be one of the most rewarding decisions that you will ever make. You will have the satisfaction of seeing yourself grow with new ideas, widen your knowledge, learn new skills, obtain new information in your field of interest. Whether you are taking upgrading classes, earning credits towards a bachelor degree or embarking on a new career, you will become more involved in something worthwhile. You will definitely feel more confident about the future.

Now you must decide what job you want and how you are going to get it. The decision to go back to school involves a lot

more than choosing a course. If you are a single parent there are a lot of issues that you must face in order to be able to plan for the future.

First of all if you have children you must realize that they are the most important part of your life and will be till the day you die. I am now able to speak with some degree of authority, as I have been a single working mother with a large family for many years.

The most important duty that you must look after is a good day care or after care for the children. I tried baby sitters that lived in and baby sitters that came in for the day. That plan never seemed to work out for any of us.

The most viable plan that I found to be the best for both me and the children was a good daycare, where they received a good lunch and also they were loved. You must be very thorough when you choose the

day care facility for your child. The next most important decision that you should make is getting someone to come in once a week to do the heavy cleaning. For years I said I couldn't afford it, until a doctor told me that I could not work eighteen hours per day and expect to keep my sanity. I found I could not afford to not get the household help that I needed. It also gives you more time to enjoy your children, as they really grow up a lot faster than you realize and before you know it they have all left home.

The next thing that you have to do is decide what school that you will go to! Where you can get the financing, and just what sacrifices you are willing to make in order to get that excellent paying job when you have finished your education. The university of Alberta is now offering some excellent courses. Maybe these could be in your future.

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## Who is to blame?

By Susan Nooskey

A two month old baby died in one of the isolated settlements recently. One of the contributing factors of death was malnutrition. Its mother was looking after it the best she knew how. She couldn't understand why it was sick so often and cried all of the time. It had spent most of its short life in the

hospital and was on its way there again in an ambulance when it died.

A police investigation is being conducted into the cause of death but the real cause was ignorance. By that I don't mean stupidity, but lack of knowledge on the mothers part as to the proper way to care for

a baby. This is not an isolated incident. There have been other cases of malnutrition and related sicknesses due to improper care but most of them have not ended as tragically as this one.

This is one area where we cannot blame the government or anyone else. Everyone of us

Cont'd on Page 5



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## Blame Cont'd

who have ignored what is happening right before our eyes, whether it be abuse, neglect or both, because "it's not our business" is guilty. When it comes to the lives and well-being of our children, it is our duty to become our brother's keeper; not in a hurtful prying way, but with an attitude of helpfulness

and love.

If a young mother doesn't know how to care for her child, then it is up to us who do know how to show her. If she still cannot cope or care for the child, then it is our responsibility to either care for it ourselves, or see that it is placed where it will be well looked

after.

Our children are our most precious resource. Let us not forget that they are a gift from God to be nurtured and loved so that they can grow up into strong, healthy adults who can proudly carry on the rich traditions and cultures of their forefathers.

## Opinion: be proud!

by Jane Ash Poitras

Be proud to be an Indian! Whether you are raised on a reserve or in an urban foster home, white or native, the problem is not location.

According to Linda Wolf (Your Opinion, The Edmonton Journal, Aug. 18), "Children ought to be living in homes that have a positive attitude toward change rather than ones trying to continue or receive a traditional way of life which promotes a psychological inability to adapt to the present or prepare for the future."

If this were true, why is there a Dene camp near Fort Simpson teaching troubled and homeless young native children the ways of their ancestors? Because the contemporary booze and drug culture found in urban settings taught them only pain. They are far happier living a life learning of their traditional values than they are trying to be something they are not.

Yes, "the buffalo are dead," and the native traditional way of life goes beyond the post-industrial computerized society. A computer does nothing for you spiritually.

If we listen to Linda Wolf, Indian culture and people are not worth saving. I believe destroying our Indian roots would be a calamity.

The issue is not reserve homes vs. city home. It is caring homes vs. uncaring homes. Children should be put in good homes, closest to their communities and their roots.

If Richard Cardinal had been left in his community, with his brothers and sister, he might be alive today. He did not die because he was on a reserve, he died because of how he was treated.

Child abuse is everywhere. It is the responsibility of the social welfare system to screen the homes to ensure that they are suitable for children, regardless of race or place.

What authority do I have to write on this topic? Unlike Linda Wolf, I am an Indian brought up in white foster homes, away from my community and roots.

Orphaned at a young age because my mother died from tuberculosis, I was placed in a world foreign to my Indian roots. The social worker told me not to say I was Indian, not

to speak Cree, because "no-body wants an Indian."

She told the foster parents she placed me with that I was white and only appeared dark because that was French blood. The outcome was that I grew up being ashamed of being Indian, being ashamed of myself, carrying guilt for many years, trying to be something I was not, living in the shadow of a lie.

Is that what Canada wants for its aboriginal people, to lose their culture, identity and pride?

If the Indian and Metis want to retain their pride, they must have their children raised happy and proud to say, "I am of aboriginal blood."

Sorry, Linda. I don't agree that assimilation is the answer. There is no simple solution to this issue, but both worlds must respect each other, and we, the aboriginal people have a lot to teach our urban neighbours of fair skin.

(This article was first published as a letter in The Edmonton Journal; reprinted with permission.)



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# Duck eggs and barley coffee

By Joan Daniels

In the mid 1800's, before the trans Canada railroad snaked out across the infinite distance of the prairies, there was a freight line of another sort in business. This line carried winter — gathered furs for the Hudson's Bay Company from Edmonton to Winnipeg, and

returned with needed supplies for Fort Edmonton.

As soon as the rivers were free of ice in the spring, sixty heavily laden ox carts left Fort Edmonton for their summer long expedition. Each man looked after ten carts, their contents, and the oven pulling

them. Considering that he walked beside his charges all the way, it's no wonder that each man required upwards of fifteen pairs of moccasins to last him through the three thousand kilometre return trip.

For these intrepid Metis adventures, there was no four lane highway to follow. They made their way along an ill-defined trail through the rolling parklands of Alberta, and out on to the treeless, wind-filled prairies of Saskatchewan, camping along the way, often near sloughs so that the oxen could graze on the rich, green grass.

River crossings presented a problem at times. If the water level was too high from recent rains, they might have to wait

for the waters to subside. Sometimes, the furs would get wet during the crossing, and the journey would have to come to a halt for a day or so while damp furs were dried out, and wet clothes hung steaming by the campfires.

As the sun gained strength, and the days stretched out towards midsummer, the distance to Winnipeg was gradually shortened until, at last, their destination was reached. When the furs had been safely delivered, and the carts loaded for the homeward trip, the expedition made its way back west. By the time the frosts of fall had touched the poplars in Edmonton's river valley, turning the leaves to gold, the

travellers were back from their long walks.

One of those who regularly made the trip was Louis Daniels. His nephew, a resident of Fishing Lake Metis Settlement, now aged eighty-three, and incidentally, also named Louis Daniels, remembers his uncle telling of something which happened as the carts neared Winnipeg.

The men had run out of all food supplies except barley. They were able to make a kind of coffee from the roasted grain, but finding food was a different matter. They had had no opportunity to kill any game, and they were quite hungry. That evening, the boss called a halt and, having told the men to turn the oxen out, gave each a pail or pan in which to collect duck eggs around a nearby slough. Many were gathered in a short time, and were placed in a large pan of water to boil. Louis and his friend, Jim Norris stayed by the campfire brewing barley coffee, waiting for their unappetising supper of boiled duck eggs. While the two men talked quietly, frogs sang tirelessly, and the smoke from the campfire rose into the still, warm air, keeping mosquitos away.

Suddenly, to Jim's great sur-

Cont'd on Page 7

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## Ducks Cont'd

prise, Louis jumped to his feet and kicked the coffee-pot into the fire. Hearing the commotion, the other men rushed over just in time to see the egg pan kicked over into the sizzling ashes. Jim tried to restrain his friend, shouting, "Louis! Have you gone crazy? Have you lost your mind from being hungry too long?"

Jumping excitedly, Louis pointed to the East. "Look! he

yelled. "They've been sent to meet us. We'll have tea and bacon for supper tonight. Who wants duck eggs when we can have that?"

The others looked in the direction Louis was pointing, and, sure enough, in the distance, a line of dust rose from the wheels of a fast approaching wagon. As the team and wagon came closer, the men cheered, and danced for joy.

Their period of meager rations was over.

And, by the way, there was no pay day every Friday, or even once a month, on that job. Pay day was at the end of the trip — two hundred dollars per man, a sum, in those days, well worth the walk to Winnipeg and back.



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## Lac La Biche

## Crisis Centre in funds dispute

Support this issue by writing to Prime Minister Mulroney, Room 3095, House of Commons, Ottawa; or to your Premier, Attorney General, or your Member of Parliament.

For more information call Bett Tsa-me-gahl, Native Womens Association of Canada, (613) 236-6057.

Battered women and children in the Lac La Biche area have lost some valuable services due to a bitter dispute between town residents and the operator of a provincially funded family violence program.

Mark Kora, a member of the Lac La Biche and District Crisis Association, says the centre has been half-full all summer even though they did not advertise and they had no phone. Now they are facing having to close because of a dispute over an operating budget they were promised but didn't receive.

The centre, in a former convent south of Lac La Biche, owes several thousand dollars to local merchants. The Crisis Association claims it was promised an operating budget by Alex Scott, a professional consultant whose non-profit society, Horizons Education and Resources of Alberta Association received \$87,000 this year from Social Services to set up a rural family violence program.

Scott claims the government money was meant for education, training and research and denies the towns claim some of it was intended to run the shelter. She says she made it plain to them the government wasn't funding any more shelters and that she had encountered some opposition to the centre.

Cont'd on Page 8

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## Crisis Centre Cont'd

The family violence program's control centre was located on the building's main floor but it was closed by Scott. Rota says no reason was given for the program's removal, which also severed their link to a toll-free crisis line. The control centre was closed and the crisis line was moved to Grand Centre because of bad feelings between

area residents and Scott.

Canada Manpower as well as Employment and Immigration are investigating Scott's society. The former for non-payment complaints by workers hired by Horizons under a summer employment program, the latter is investigating two summer Canada Works Programs obtained by Horizons.



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The National Indian Arts and Crafts Corporation, in co-operation with twelve affiliated Regional Arts and Crafts Corporation across Canada, is pleased to announce the following Native Arts and Crafts Trade Shows for the Fall and Winter Season of 1984-85.

**Trade Show**  
**Manitoba Showcase of Canadian Indian Arts and Crafts**  
October 5-7, 1984  
Winnipeg Convention Centre  
Winnipeg, Manitoba

**Calgary National Christmas Show and Sale of Canadian Indian Arts and Crafts**  
November 2-4, 1984  
Marlborough Inn  
Calgary, Alberta

**4th Annual National Christmas Show and Sale of Canadian Indian Arts and Crafts**  
November 9-11, 1984  
Edmonton Convention Centre  
Edmonton, Alberta

**Third Annual Atlantic Festival of Canadian Indian Arts & Crafts**  
Nov. 30 — Dec. 2, 1984  
World Trade Convention Centre  
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**National Winter Showcase of Canadian Indian Arts & Crafts**  
Feb. 1-4, 1984  
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## Starting early, starting to grow

The Alberta Motor Association (AMA) announced that Starting Early: an alcohol awareness and traffic safety program for elementary school children, will eventually become a national education program.

Starting Early, which addresses the beverage alcohol use issue from a child's perspective is being piloted in Western Canada by the AMA.

Mike Bradshaw, Corporate Communications Manager, says other Western Motor Associations have committed to following AMA's lead in endeavoring to have Starting Early become apart of the elementary school health education curriculum.

The announcement came at a news conference in which the course developer, Dr. Monica Homer, stated that Starting Early has been met with overwhelming acceptance throughout the United States since its introduction two years ago.

Dr. Homer, Chairperson of the Health Education Department at Adelphi University, New York, has been brought to Alberta to lead more than 150 teachers through orientation seminars held in Calgary and Edmonton.

According to Bradshaw, Dr. Homer's appearance this soon after the program's introduction in January, is a good indication of the interest within Alberta in an alcohol awareness program for children.

Support at all levels of the education system — Provincial Government, School Districts, principals and teachers — has been most encouraging he said. "This support is enabling AMA to progress very smoothly through the introductory phase of the Program," says Bradshaw.

"And our progress is critical to Starting Early becoming a truly national alcohol education

Program."

The AMA will continue to make instructional kits, including all learning aids, available to teachers, schools and com-

munity groups free of charge on request.

For more information contact Mike Bradshaw — 474-8719.

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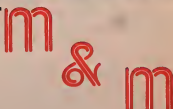
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## Alberta Celebrations of Canadian Arts & Crafts

November 2, 3 & 4

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November 9, 10 & 11

— Edmonton —

The Alberta Indian Arts and  
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Celebration of Canadian In-  
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be held in Calgary and Ed-  
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A variety of traditional and  
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Calgary's show, at the Marl-  
borough Inn on November 2, 3,  
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Native exhibitors from across  
Canada.

On November 9, 10 and 11,  
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vention Centre will house over 80  
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Cont'd on Page 11

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## Canadian Native Friendship Centre Talent Show Results

The Canadian Native Friendship Centre held its 22nd Annual All Native Talent Show at the 700 Wing on October 6, 1984. Many people showed up to enjoy the show and a good time was had by all who were involved.

The results in all classes are as follows:

**Class 1** (Instrumental)  
**OLD TIME FIDDLE**  
1st — Art Bird  
2nd — Don Arcand

**Class 2** (Dance)  
**(A) DUCK DANCE**  
Seniors  
1st — Alexander Group  
2nd — Wild Rose

Juniors  
1st — Kehewin Juniors  
2nd — Kehewin Tiny Teenies

**(B) REEL OF EIGHT**  
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1st — Northern Lights

## Canadian Indian Arts Cont'd

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Juniors  
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2nd — Kehewin Tiny Teenies

1st — George Nolan  
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Cont'd on Page 12

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
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## Talent Show Results Cont'd

**Juniors Male**  
1st — Steven Youngchief  
2nd — Travis Youngchief

**Juniors Female**  
1st — Connie Gadow  
2nd — Pamela Lessard

**(D) REELS OF FOUR**  
Seniors  
1st — Drops of Brandy  
2nd — Red Rivers Wheelers  
Juniors  
1st — Kewin Tiny Teenies  
2nd — Kewin Juniors

**(E) DROPS OF BRANDY**  
Seniors  
1st — Northern Lights  
2nd — Drops of Brandy  
Juniors  
1st — Kewin Juniors  
2nd — Kewin Tiny Teenies

**(F) SQUARE DANCING**  
Seniors  
1st — Drops of Brandy  
2nd — Local 99  
Juniors  
1st — Kewin Juniors  
2nd — Kewin Tiny Teenies

**Class 3** (Vocals)  
Junior Male  
1st — Carl Schott  
2nd — Ricky Schott

Cont'd on Page 15

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## Talent Show Results — Cont'd

Junior Female  
1st — Kerrie Thompson  
2nd — Chelanna Gladue

Senior Male  
1st — Ernie Gambler  
2nd — Floyd Thompson

Senior Female  
1st — Jeanne Goulet  
2nd — Brenda Gladue

The Senior All Round Dancers were the Kikino Northern Lights and the Junior All Round Dancers were the Kehe-win Juniors.

Judges were: Louise Hope, Edmonton; Ross Ravard, Edmonton, and Marvin Swampy, Hobbema.

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## Peace Hill Native Cultural Society Poll in

Six young people, paid through a Canada Summer Works grant have conducted a survey of local residents to find out how many natives live in Wetaskiwin, where they come from, how long they have lived in the area and how many children there are (if any) in the residence.

All surveyed have been asked how they feel about a Native Friendship centre in Wetaskiwin and what activities they would like to have going on there. The possibilities for such a centre are numerous and should it come to be it would prove a valuable asset as an outlet for craft and talent shows and cultural activities relevant to the native community in the area.

Project manager Michelle McGeough said the intent of the project is to give P.H.N.C.S. some idea of how many people are interested in native activities and how the activities could be designed to encourage more people to get involved.

For more information you could call The Society's office at 352-3034, 10:00 a.m. to 12:00 noon or 1:00 p.m. to 3:30 p.m.



## Louis Bull Tribal Administration



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## Review of: Black Uhuru and King Sunny Ade'

By Robert John Layman

On Saturday, August 25, 1984 Edmonton got its first taste of Juju Music (live) by none other than King Sunny Ade' and His African Beats. King Sunny was backed up by Black Uhuru, a reggae supergroup. The concert was held at the U of A Sports Centre, which was built for the Universiade Games. This building, affectionately (!?) known as the "Butter dome" proved to be just the right size for the crowd and the sounds were good.

The concert got underway just after 9:00 with the Reggae of Black Uhuru. This 8 piece Jamaican "super-group" is composed of veteran rockers; among them Sly Dunbar and Robbie Shakespeare, formerly in Bob Marley's back-up band The Wailers, and several members of another premier reggae group, Third World, one of

whom was ace lead player Perry Thompson. They had three vocalists, two guitars, keyboards, bass, drums and percussion all woven together for an hour and then some very fine reggae, winding up with an impressive finale and encore.

This was followed by about a half-hour break and King Sunny and his 16 piece band! The African Beats took to the stage and enchanted the crowd with slightly more than an hour of live Juju music. His stage was set up on two levels, with Sunny and his two lead vocalists surrounded by a semicircle in back. The music comes from a wide variety of instruments including bass & guitar, several different kinds of drums including the famous "talking drums" of Africa, as well as keyboards, various percussion instruments and chanting. This produced a multi-textured

sound full of layers of rhythms to accompany Sunny's softly sung lyrics. The "talking drums" provided an exhilarating finale and encore to cap off an excellent night of music.

At first the ticket price seemed a bit high but it proved to be a unique and memorable experience. The acoustics at the Butter Dome also provided a pleasant surprise in that they were quite a bit better than I thought they would be and my major bit was the price of the T-shirts (\$13.00 to \$19.00, phew!!) So I would say it was a good concert all in all.

R.J.L.



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# Jail staff cleared

A board of inquiry has ruled that the staff of Lethbridge Correctional Centre have been cleared in their actions dealing with Irving Yellowfeet, a man who died January 12 of pneumonia at its detoxification unit.

The board ruled the staff did all it could for Mr. Yellowfeet, who was brought to the centre to serve a sentence on a drinking related charge. Yellowfeet was pronounced dead on arrival after being taken to hospital.

Mr. Yellowfeet was taken to the detox-unit 8 times between

Dec. 27, 1983 and Jan. 9, 1984. On Jan. 9, 1984 he was sentenced to 21 days in jail because of his intoxication but no one realized Yellowfeet was suffering from pneumonia.

On Jan. 12 he stopped breathing while awaiting an ambulance to take him to St. Michael's Hospital. When admitted to the jail he was in poor physical condition. Veteran guards, who told the inquiry they knew about Yellowfeet's

background, left him in the detoxification centre because "he was too drunk to be examined."

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